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CATHOLIC CHURCH THE MOUTHPIECE OF GOD

Rev. John Spensley Quoted in Answer to Question, "What is the Catholic Church?"

(Written for Intermountain Catholic.)

The value of the soul being more precious than that of the body, to it greater attention should be paid, or as answered in the catechism, "We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness."

The object and end of man's existence being his salvation, the next important question is, "What must we do to save our souls?" To this all important question, the answer, which all believing in a Supreme Being and the immortality of the soul concede, is given: "To save our souls we must worship God by faith, hope and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart." We can and should do more, but lacking either faith, hope, or charity is to lose God and everlasting happiness.

Faith, which is a firm belief in God, and all He teaches, excludes doubt, and must embrace all religious truths. To be certain of receiving this divine truth there must be some authorized teacher. Is there any such? The Catholic Church makes the claim.

In answer to the question, "What is the Catholic Church?" we give the answer of Rev. John Spensley of the Catholic University, Washington. He says:

"An exhaustive reply to that question, with the analysis of her attributes, would require a work consisting of several volumes. Ignatius calls the Church 'the multitude or congregation that is in God.' Origen says: 'The Church is the Body of Christ, animated by the Son of God, the members being all who believe in Him.' Cyprinus calls the Church the Mother of all the children of God; compares it with the ark of Noah in which all who would be saved should take refuge. Irenaeus says: 'This is the synagogue of God, which God the Son has assembled by Himself. It is spread throughout the world, seen by the Apostles and their followers, holding from them one faith in the Trinity, Incarnation, Redemption and General Judgment. Its head is Christ. It is a visible body, animated by one spirit, everywhere preaching one and the same faith, one and the same way of salvation.'"

"When we desire to know the identity of an individual, when we wish to know with what right he comes amongst us, we look up his ancestry. And as we have a way of measuring all things, both human and divine, by finite rules, we may apply the same criterion to the Church.

"The process does not consume much time. In following up a genealogy of human beings after an apparently endless succession we would finally come to: Adam and Seth was of Adam and Adam was of God. In tracing the genealogy of the Church, however, we come directly to: The Church was of Christ, and Christ was of God. Therefore, we might say, even more briefly: 'The Church was of God.' For Christ was God, begotten by the Father. The Church, then, comes to us with the power and authority of a royal pedigree. And while she was conceived in time, being therefore temporal, she is but one degree removed from the eternal.

"The Second Person of the Blessed Trinity came from heaven to save mankind. He came with the authority and the power of God, although he dwelt upon earth. Only three of those years were spent in public preaching. Was the gospel of peace and reconciliation to be heard merely by those who were fortunate enough to be within reach of this divine teacher? That would be hardly just in God, who loves all His creatures. But even if others were to be reached by this message from on high, was it to come to them by hearsay, by report subject to the changes of time, as might come detailed accounts of the Mithradatic wars? No, indeed! They 'faith once delivered to the Saints' was to be the divine heritage of all who should turn to Christ.

"They were not to be left in doubt as to whether the doctrines they heard were the same as those to which their spiritual forefathers gave assent when preached in the land of Judea. The process of time, however, tends to the incrustation of original truth with layers of fiction. If, then, He wished His doctrine to persevere in its pristine purity, He must either remain on earth Himself or else leave a teaching power which should speak in His name and with His voice. He Himself did not remain. Did He leave such a teaching power? He did.

"There were twelve men whom He chose to be, in an especial manner, His representatives. And to these He said: 'As the Father hath sent me, observe all things, whatsoever I have commanded you.' 'Preach the gospel to every creature.' 'Ye shall be witnesses unto me in Jerusalem, and all Judea and Samaria, and even to the uttermost parts of the earth.' 'Whosoever will not receive your word, shake the dust from your feet. Amen, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.' 'He that heareth you heareth me; he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me.'"

"Strong words, indeed! Yet the New Testament is filled with such. But you may say, granting the force of these expressions, it only proves that power and authority were given to those who carried on the words of Christ immediately after Him. Not for in the twenty-eighth chapter of St. Matthew we find these words in their commission: 'And behold I am with you all days, even to the consummation of the world.' And their successors—till time should be no more.

"Cast me not away from Thy face; and take not Thy holy spirit from me." And He said: 'My presence shall go with thee, and I will give thee rest.' In the New Testament is the fulfilling thereof: 'And behold I am with you all days, even to the consummation of the world.'"

"The Church, then, is the mouthpiece of God, speaking with the authority and under the infalli-

LATE MARCUS ALONZO HANNA.



(Written for The Intermountain Catholic.)

THE death of Marcus A. Hanna on last Monday removes from the political arena the most prominent and universally esteemed statesman of this country.

Apart from his early life, his biography is a history of the Republican party and its success since 1860. To him was mainly due the nomination and election of President McKinley. Since his entrance into congress, Hanna has been the leader of his party, and no other statesman has been more closely identified with the history of our country during the past eight years. Since his appointment as senator for Ohio by Governor Bushnell, he took an active and leading part in all national and civil matters. Undoubtedly he was the most successful campaigner that ever led Republican hosts to victory. Business men and citizens of conservative views put their trust in Hanna. Altogether these attributes placed him to the front as the ideal candidate for Republicans when the presidential succession was mentioned. Yet in all his remarks and letters to political friends he refused to receive the nomination for the presidency at the Chicago convention. Those who knew Mr. Hanna as a patriot and statesman did not doubt his public and private utterances in this matter. With all this, there was an ill-concealed fear among wire-pullers within his own party that the nomination would be forced upon him, and office-seekers and party managers strove hard to divert popular opinion from him, knowing that, if nominated and elected, Hanna would not sacrifice his integrity and firm character to suit their personal interests, but would administer the government in justice and for the public good.

Capital trusted him, because he was strong-

ly directed of God. This, to be sure, does not prevent individual members or even leaders of the Church from falling into sin or doctrinal error, but it means that when the Church speaks as representing Christ on questions of faith and morals, she speaks 'as one having power,' and with infallible truth.

(To Be Continued.)

Paulist Scores Bachelors.

In a sermon on marriage, at St. Mary's church, San Francisco, Father Wynman, the Paulist, took occasion to score those bachelors found in every community who will not marry because they will not relinquish any of their selfish pleasures. "God bestows the highest of natural happiness to man," said Father Wynman, "when he gives him a family to love and work for and to depend upon in his old age. Those who give up marriage and the love of a family for the barren and fruitless pleasures of the club house and bachelor apartment cheat themselves of the sweetest natural joys that God can give to man."

However, it may be said that these victims of selfishness finally—in many cases—come to the conclusion that they have made a mistake. Sermons like those of Father Wynman are well calculated to enlighten.

President Loubet a Church Canon.

President Loubet, like Emperor William and the czar, is an ecclesiastical dignitary as well as a temporal ruler. Nicholas II at the time of his coronation was consecrated supreme pontiff of the Russian church. Emperor William is, by virtue of inheritance, bishop of Osnabruck and of a number of other ancient German sees, which were formerly subject to the sovereign sway of prince bishops and prince archbishops, while the president of the French republic is a canon of the basilica of St. John Lateran at Rome. As such he has the right, to wear the violet robes of a monsignor, to be addressed as "my lord," to enter, together with the members of his suite, into any monastery, or even convent, and above all to have a portable altar and a private chapel, exempt from ordinary episcopal and diocesan jurisdiction. Only those who know how strict the Roman Catholic church is in such matters can appreciate what the prerogative means to have a portable altar and the right to have Mass performed wherever its owner may choose to set it up. Last but not least the president cannot be excommunicated or even barred from the sacraments by any bishop, archbishop, or cardinal without the formal and official sanction of the pope himself.

mined, energetic and all business. Labor confided in him, because he was honest, public spirited and would die rather than betray their just rights.

Marcus A. Hanna was no visionary theorist, but a plain, blunt, practical man, who loved his country and would make any sacrifice rather than betray the sacred rights of the people. Hence the universal mourning throughout the entire country, regardless of creed, politics or race.

Marcus Alonzo Hanna, of Irish descent, was born in New Lisbon, O., Sept. 24, 1837, and was in his sixty-seventh year when he died. Cleveland was his home since 1852. He received his education in the common schools and Western Reserve college. His first employment was as clerk in a wholesale grocery house, of which he became afterwards a partner. At the time of his death he was director and president of several large financial concerns—M. A. Hanna & Co., coal; Globe Shipbuilding company, Union National bank and Cleveland City Railway company.

This brief sketch shows Mr. Hanna's business and financial success, and the important and honorable offices which he has filled. It tells nothing of him as a statesman, but it is well known and generally admitted that all the laurels won by President McKinley during his administration were placed upon his brow by Marcus A. Hanna, who was his pilot on two successful campaigns. McKinley and Hanna, loved in life and revered in death by the American nation, have passed to their reward. Between them and the humblest citizen, when the death warrant was read on high, there was no distinction. The summons came, and no earthly power could stay its hands. The moral is: "God alone is great, and to Him shall all men consign their final destiny."

This dignity of canon of the Roman Basilica of St. John Lateran, confirmed by article XVI of the concordat or treaty negotiated by the first Napoleon and the Papacy, which still governs the relations of the latter with France, was first conferred upon King Henry IV of France in recognition of his gift of the rich abbey of Clugny in Langue-doc to the chapter of the basilica. The abbey and its riches were confiscated by the French revolutionary government at the close of the eighteenth century. But in spite of this the Papacy and the basilica maintained the canonry as an hereditary possession of the ruler of France for the time being.

The president as canon has a number of other ecclesiastical prerogatives. I have only mentioned here some of the most notable ones. At the beginning of each year the president and the chapter of the basilica exchange formal good wishes in writing. Those sent to the chief magistrate of France being addressed to him as "the venerable"—that being the prefix to which the canons are entitled.—Marquise de Fontenay in Chicago Tribune.

Catholics in Saloon Business.

A correspondent of the New York Sun, having ascertained that seven-eighths of the proprietors of saloons in New York have Catholic names, that the families attend church on Sundays, and that their children are educated in convents, the editor of a Catholic paper referred the statement to a prominent Catholic priest, whose knowledge of the subject is peculiarly wide and accurate. In the course of his reply the reverend gentleman remarks: "I have taken the trouble," says the correspondent, "to note down the names of all the proprietors of saloons in New York." Now, there are some 8,000 of them. To find out how many of these are Catholics whose families attend church on Sunday and whose children are sent to convents would be well nigh impossible. The truth is, in the year 1903, according to my best judgment, not 20 percent of the saloon keepers in New York were Catholics. 1. The requirements of the Baltimore Council of 1885 have had a strong influence (a) in forcing some out of the business; so that twenty years of constant pressure has reduced the percentage to 20 percent. 2. From ten to fifteen years ago the brewers largely controlled the saloon business, and they put in Germans. 3. The names over the doors are no indication of the proprietors. Names remain when original proprietors sell out. A certain saloon has had eight owners in ten years, yet the name of the original owner, an Irishman, has been over the door right along. 4. The question of saloon keeping and races is an exceedingly curious

question. There is a certain stage in the evolution of a race, from the first period as immigrants to the last period as the highest type of citizenship, when they keep saloons. Saloon keeping is an integral part of a political system founded on manhood suffrage. One thousand hardy immigrants arrive in New York. Within a short time the valuable franchise of voting is bestowed on them. They all start out in a race for political preferment and prominence. The easy road to the goal is by the saloon business. The saloon gives a man opportunities. He has votes to deliver, etc. As the immigrants become more and more thoroughly Americanized they give up the saloon business for other things more respectable. The Irish have largely gone through this stage, but the Italians are entering it. 5. Finally, while "kind Mother Church" deprecates the fact that any of her children are in the saloon business, she advises, exhorts and encourages, but she does not excommunicate. She does not shut out the sinner, but labors for his conversion.

Commendable Enterprise.

Appropos of the recent Baltimore fire, the following incident illustrative of the spirit and enterprise of a Baltimore newspaper man is indicative of what may be expected from the business men of that city in general in rebuilding the city.

"With the Baltimore News building in ruins, Mr. Charles H. Grasty, its publisher, promptly arranged with the Washington Post to continue his publication temporarily. Then he jumped on the midnight train for New York, arriving early Monday morning. In the meantime he had the good fortune to secure an option on a large vacant building in Baltimore. Upon reaching New York the first thing he did was to find a telephone and call Adolph S. Ochs at his residence. Then a conversation was held, substantially as follows:

"Hello! Is this Mr. Ochs?"
"Yes. Who is it?"
"Grasty—the Baltimore News."
"Where are you?"
"I'm in New York."
"Awfully sorry to hear of your loss."
"Everything has been destroyed in Baltimore. How about the Philadelphia Times plant?"
"That plant is at your service."
"What's the price?"
"Go take it, and if you and I can't agree upon a price later, why, we'll leave the matter to a third party."

"Thanks. That's satisfactory. I'll take it."
"And thus a \$150,000 newspaper establishment was secured for the use of the Baltimore News in less time than it takes to tell it."

There are many things connected with modern business methods and our modern life generally that are of questionable benefit as compared with the slow, easy-going methods of earlier days. But the same invincible spirit of determination to overcome all obstacles so characteristic of earlier generations Americans have not lost. And to this has been added a power to grasp the needs of the present with an alertness of mind capable of immediate and decisive action.

The people of this country, whose sympathies in measure unstinted have gone out to the citizens of Baltimore during the past week, will have naught but admiration for the indomitable and invincible spirit with which these same citizens are meeting and overcoming this crisis in their city's history.—Rocky Mountain News.

What Constitutes a Secret Society.

Rev. Peter Rosen of Hollandale, Wis., author of "The Catholic Church and Secret Societies," has just published a pamphlet in reply to his critics. Father Rosen quotes from a pastoral of the late Archbishop of Milwaukee the rule by which one can know what societies are secret in the sense condemned by the Church. As this rule will be useful to many desiring information on the subject, we quote it:

In his pastoral of Jan. 20, 1895, the archbishop said:

"The Catholic Church has declared that she considers those societies secret and forbidden:

"I. Which unites their members for the purpose of conspiring against the state or Church."
"II. Which demand the observance of secrecy to such an extent that it must be maintained even before the rightful ecclesiastical authority."
"III. Which exact an oath from their members, or a promise of blind and absolute obedience."
"IV. Which make use of a ritual and ceremonies that constitute them secret."

Income of the Czar.

I am sometimes asked to give an idea of the annual income of the czar, who is described as the richest sovereign in Europe, his court being assuredly the most magnificent and extravagant, says Marquis de Fontenay in Chicago Tribune. It is difficult to give any precise reply, for his private estates are so colossal, embracing as they do a large percentage of the total area of the empire, and his unities of every description both developed and undeveloped are so incalculably rich that it is impossible to convey any idea of his income derived from his own personal estates, and from the "domaine prive" or property of the imperial house of which he has absolute control.

I can only state that last year \$9,300,000 was drawn from the national treasury under the head of "civil list" for the expenses of the court and the imperial household. Inasmuch as the whole of the national revenue of Russia belongs theoretically to the czar, he deserves considerable credit for having contented himself with so little.

Redmond's Hot Reply.

London, Feb. 16.—William Redmond caused a scene in the house of commons today during the discussion on the subject of Chinese labor in the Transvaal. H. J. C. Cusis, Conservative, made a reference to the effect that the Irish labor vote was responsible for corruption in New York, whereupon Mr. Redmond exclaimed, excitedly: "You have no right to insult an American; I will not allow it."

The speaker called Mr. Redmond to order, and other members protested, but still Mr. Redmond continued repeating his exclamation, and added: "In America at least, they don't appoint a chancellor of the exchequer who is unfit for his post."

The speaker again intervened, and Mr. Redmond finally subsided, with the remark: "America seems to get on all right."

SOME VIEWS ON THE DISCHARGED PRISONER

Appeal for Organization on Lines of Rehabilitation—What Should be Done for Ex-Convicts.

Rev. Aloys M. Fish, Fr. M. C., moral instructor for Catholics at New Jersey state prison and chairman of committee on discharged prisoners, National Prison association, is the writer of a valuable paper on the above subject, from which we extract the most salient features. It is a thought-provoking tonic, one surely meriting philanthropic endeavor, along with charitable consideration. Father Fish says:

"My chief desire is to bring new views before, and to invite as much discussion as I can from the added audience which your paper will assure. The Intermountain Catholic, circulating as it does through all grades of society, reaches many in the outside world, Catholic business men and employees especially, to whom my views and the facts stated will be of more than passing interest; for we know full well that the ultimate fate of the discharged prisoner rests mostly in the hands of employers.

The end to be attained by imprisonment is not alone the atonement for the transgression, but also the reformation of the transgressor. But reformation in prison without readaptation to society upon release is a house built on sand—it has no stability. Hence the opinion has grown strong in me that the treatment of the convict after his discharge is one of the most important matters in the science of penology.

The experience of prison workers is that usually in the criminal, amid his murky instincts, there is a great, though undeveloped, amount of good. True it is that some criminals are found who are yet ripe for moral development or remodeling, but on the whole moral and religious work among convicts while they are in prison is not one of the most difficult tasks. Earnest, prudent and unselfish moral ministrations are not rejected by them, and zeal tempered by good sense, has worked wonderful results. It is relatively easy to bring about in the convicts some change for the better, but the crucial point, the point that determines perseverance or failure, is met soon after the convicts have passed beyond the prison doors. As chaplain I endeavor to build up in them character and morality, to train them to confidences in the helping grace of God. But as they pass from under my influence, a feeling of apprehensiveness steals over me—a dread that the beautiful edifice I have been in them a-building will not withstand the shock of coldness and aversion, of hardships and persecutions that they are likely to meet.

The man just discharged from prison has received from the state a new though distinctive suit of clothes, five, exceptionally ten, very rarely twenty-five dollars, and sometimes a railroad ticket. In eight states the man may have earnings to his credit. The most usual outfit in twenty-five states and territories is not above the suit, five dollars and railroad fare. Four states give practically nothing. The man looks ahead to his future. If he goes back to his former home, his acquaintances will likely distrust him; in case he has acquired some notoriety, he will be held under a general suspicion. Provided, however, that he has father, mother or wife to welcome him, his lot is not unbearable and he can rehabilitate himself, living down the disgrace of having been a convict.

But, perhaps he has no home, or is made unwelcome by his own, or fears molestations—then he must go to a strange place. To live up to his good resolves that he presumably formed in prison, he must work. Can he get work? If he has a trade or profession, he must furnish references; if the industrial establishments have been unionized, his self-respect forbids him to work except under union auspices, and this mostly he cannot do; he must pay his board; he needs a change of clothing and likely some tools—to do all this he has a five-dollar note!

If he can find no work at his trade, or has no trade to fall back upon, he must take unskilled labor or look for odd jobs. If the labor market be overcrowded, if he be only one among the thousands of the unemployed that throng the streets of large cities, his is a precarious plight. He is friendless and all his association must be with those that ask no references. Among such, excessive drinking is more or less rampant, profanity and religious indifference is not uncommon, and in general it must be conceded that while such associates are not necessarily criminals, they nevertheless make little for the moral uplifting of one that has lately come from prison.

Let us be fair. The man in prison and the man just from prison are not by any means martyrs to a sacred cause—in most cases at least punishment has been merited—sometimes punishment too severe has been given, sometimes punishment too slight. I am still a believer in the old-fashioned idea of the vindication of outraged justice, of the eternal law of compensation. But the vindication of outraged justice does not call for the absolute crushing of the transgressor. Christianity is too deeply imbued with the personality of the Good Shepherd, the story of the Magdalene is too prominent, to allow Christians to mould their attitude on such a principle.

I have heard and have read much about the necessity of distinguishing between a criminal and a convict, but I wonder how many among us ever stop to draw this line of distinction when we meet a man discharged from prison? How few, indeed, have a sense of justice and fair play; how few are free from bias and suspicion when brought in touch with an ex-convict; how many that, ignorant of the number that have stood firm in their resolves for good, will insist on seeing only those that have again fallen!

Sympathy for the ex-convict, however, should not be allowed to get the better of good judgment. The men that eventually reach our prisons are for a great part persons of weak will power, weakened by indulgences to passions of various kinds, lack